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New South

THE CHURCH AND A CLIMATE OF GOODWILL

THE CHURCHES SPEAK ON INTEGRATION

THE CHURCH, WORLD, AND RACE

Colbert S. Cartwright

OUR RESPONSIBILITIES

CONTENTS

CREATE A CLIMATE OF GOODWILL 1

". . . JUSTICE AND CHARITY" 2

THE CHURCHES SPEAK 3

THE CHURCH, THE WORLD, AND RACE
by Colbert S. Cartwright 10

OUR RESPONSIBILITY 12

. . . UNQUOTE 13

New South

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New South NOTES

One of the chief assets of Southerners is their support of and interest in churches and other religious institutions. And today there is hope that this deep religious heritage will help solve the tremendous problems which have developed from the segregation controversy.

Certainly, religious institutions aren't the complete answer; but to the extent that religious groups truly practice the "brotherhood of man" and the Golden Rule, this spirit will be carried over into all fields of human relations.

In this issue, *New South* presents resolutions and statements from church groups, all reflecting this spirit of brotherhood. Accompanying these statements are resolutions by a Catholic student group and by divinity school faculty members at Duke University asking that this profession of brotherhood be put into practice in religious schools.

In an article, reprinted from *World Call*, the Reverend Colbert S. Cartwright surveys the world, the church and the relationship of each to the race question. His article outlines the proper role of the church in the segregation controversy.

During this great controversy, a band of noisy segregationists are attempting to salve the consciences of the resistance groups by claiming that the Bible justifies segregation. Clearly, rejection of your fellowman, regardless of the grounds, is contrary to the spirit of the Bible.

If, as many courageous church leaders are trying to do, a climate of goodwill can be generated in the South; then the solution to our practical problems will be comparatively easy.

Contributions to the Southern Regional Council are tax-exempt.

Create A Climate of Goodwill

"One of the greatest contributions the churches can make is to help create the climate of goodwill without which we can do little to solve this great (segregation) problem."

Since the Supreme Court school decisions, this thought as expressed above by Billy Graham has been reiterated again and again by church governing bodies throughout the world. And, despite increased efforts of intimidation, there is growing evidence that local church pastors and lay leaders are accepting the obligation.

Some few churches in the South have opened their membership to all persons regardless of race; in other cities, white and Negro ministerial groups have merged. And church-supported schools, both on the secondary and college level, gradually are being opened to all races.

The picture is not all pleasant, however. Even though most of the large church bodies have called for an end to segregation, local resistance and the lack of firm programs by church leaders have prevented most individual "white" churches from opening their doors to Negroes.

Pressure from influential church members and from entire congregations have forced a number of ministers to give up their pulpits rather than repudiate their convictions and bow to the segregationists. And seldom is there a Klan or a White Citizens' Council meeting without a minister to present the invocation for the blasts of hate that follow. Many prominent church leaders who fill important roles in other fields of human justice now are playing into the hands of dispensers of hate by attempting to justify segregation with a variety of excuses. One prominent minister recently said that churches should be segregated and added, "If this be un-Christian, then I'm sorry; but that's the way I feel." Other ministers assume a more vigorous role. One minister in Georgia, for example, is the paid leader of the principal resistance group in the state.

But while the ministers who give aid to segregationists generally claim the headlines, other ministers and local groups are quietly working to create "a climate of goodwill."

Interracial religious meetings are being held, and here and there ministerial groups and individual religious leaders speak out against segregation. Incidents of courage and goodwill gestures are too numerous to list, but several recent instances have figured in the news. In Georgia, church groups spoke out sharply against segregation bills

"... Justice and Charity"

The National Federation of Catholic College Students has once again gone on record against segregation in the schools.

Noting the need for reiterating its past stand on the matter, the 13th national congress of NFCCS, representing more than 150 Catholic colleges, has called upon student governments "to examine their campus situations and work for the abolition of all discriminatory practices."

The text of the resolution is as follows:

WHEREAS: The recent Supreme Court decision on segregation and the subsequent reactions throughout the nation have created a need for a reiteration of the Federation's stand on this issue; and,

WHEREAS: Involuntary segregation is opposed to the principles of justice and charity and the Catholic teaching that all men are brothers in Christ; and,

WHEREAS: The need for affirmation of these principles moved the Second National Congress to go on record as the first student organization opposed to segregation, and most recently the Tenth National Congress reiterated this position; therefore,

BE IT RESOLVED: That the Thirteenth National Congress recommends and exhorts student governments, in whatever section of the country they be, to examine their campus situations, to work for the abolition of all discriminatory practices, and to support the Catholic hierarchy of their areas in implementing integration.

passed in the recent legislature and against other abuses in the name of segregation; in Texas, an Episcopal minister faced a mob of howling white people in Mansfield to talk to them of brotherly love; and in Kentucky, the interracial Henderson Ministerial Association urged parents of white students to keep them in school in face of a boycott called by the local resistance group.

Some religious groups are beginning to implement the freedom-of-worship program advocated by governing bodies and are opening churches on a community level. In the South, the Catholic and Unitarian churches have taken the longest steps in this direction. According to a recent press release, Negroes now are welcomed to all Catholic masses, although integrated parish membership in the South still is rare; and many formerly segregated parochial schools now are opened to all qualified students regardless of race. Unitarian churches in Atlanta, Charleston, and Richmond have received Negroes as members without incident.

These positive developments go a long way toward creating "a climate of goodwill." And if the South, and indeed the nation, can create such a climate for the majority of our people, then our segregation problems are virtually solved.

THE CHURCHES SPEAK

This selection of comments from church groups and religious leaders is by no means all-inclusive of pronouncements to date. It is, however, representative and does give a picture of how major church groups feel about the question of segregation.

PROTESTANTS

FROM THE WORLD COUNCIL OF CHURCHES — (This with fuller excerpts was adopted by the Woman's Division of Christian Service, The Methodist Church — January 1955) ". . . Everywhere there is restlessness in the world. This is due in great part to the hunger of millions of people for status and recognition, for a meaning for both life and work, and for a fuller share of the fruits of the earth.

". . . The hatreds, the jealousies and suspicions with which the world has always been afflicted are deepened by racial prejudices and fears, rooted in the sinful human heart and entrenched in law and custom.

". . . Racial and ethnic fears, hates and prejudices are more than social problems with whose existence we must reckon; they are sins against God and His commandments that the Gospel alone can cure. To the church has been committed the preaching of the Gospel; to proclaim 'the healing of the nations' through Christ is verily her task. The Gospel has a power of its own, which manifests itself despite the shortcomings of the churches.

". . . The churches have this twofold duty, to obey and to proclaim the word of judgment, to repent and to call to repentance. It is their task to challenge the conscience of society. If there is no tension between church and society then either society is regenerated or the church is conformed. Yet it also has a duty to create and to keep open every possible line of communication between people, between political opponents, between people of different views, cultures, races, languages, between the conservative and the venturesome.

". . . The churches have a special duty toward those of their members who feel called to challenge actively the conscience of society and who thus offend against custom, and incur loneliness and suffering.

". . . The church cannot approve of any law which discriminates on grounds of race, which restricts the opportunity of any man to acquire education to prepare himself for his vocation, or in any other way curtails his exercise of the full rights and responsibilities of citizenship and to share in the responsibilities and duties of government.

". . . Our urgent and immediate task . . . is, simply, to be the creative instrument of our God of love in a restless and changing world and the faithful servant of our Lord who is its hope.

FROM THE NATIONAL COUNCIL OF CHURCHES OF CHRIST (May 19, 1954) The unanimous decision of the Supreme Court that segregation in public schools

is unconstitutional gives a clear status in law to a fundamental Christian and American principle. The decision will have far-reaching effects in the whole nation and the world. . . .

It offers the promise of further steps for translation into reality Christian and democratic ideals. The decision is a milestone in the achievement of human rights, another evidence of the endeavor to respect the dignity and worth of all men.

In the period of transition from one pattern to another (whatever the length of the period to be prescribed by the Court), we know that the church and individual Christians will continue to exert their influence and leadership to help the authorized agencies in the several communities to bring about a complete compliance with the decision. The law of neighborliness is the great guide available to Christians as they deal with this situation in their local communities. "Thou shalt love thy neighbor as thyself." The second part of the Great Commandment contains the potential for lifting men to a new level of social responsibility and for creating new dimensions of human brotherhood.

FROM UNITED CHURCH WOMEN — NATIONAL COUNCIL OF CHURCHES IN THE U. S. — October 1953. The decision of the U. S. Supreme Court relative to segregated schools in this nation is now pending. Whatever this decision may be, Christian women face the immediate urgency of finding ways to meet the impact of the decision on their community patterns and practices. It is recommended that State and local councils acquaint themselves and their communities with the decision and help all groups concerned to understand its implications and to make the adjustments that may be necessary.

CSR CHAIRMEN FROM THE FIFTEEN SOUTHERN STATES — June 1954

1. Because of our high calling of God in Christ Jesus, we reaffirm our belief in human brotherhood and the inclusiveness of Christian fellowship. Therefore, we feel we are impelled to promote a Christian society in which segregation is no longer a burden upon the human spirit.
2. We accept with humility the Supreme Court decision as supporting the broad Christian principle of the dignity and worth of human personality and affording the opportunity of translating into reality Christian and democratic ideals.
3. We believe that the best solutions to our many problems can be reached when all people of all races work together toward a common end, and we urge the women to make every effort to bring together individuals in free discussion.
4. We are all charged with the responsibility of the training and the nurture of children and youth. We pray God's guidance upon us as we seek to shape right attitudes in the home, in the church, in the school and in all areas of life in which we move.

FROM THE AFRICAN METHODIST EPISCOPAL CHURCH — (This was a statement of several religious leaders, Atlanta, Georgia. "You may make use of this — it represents substantially the position of the African Methodist Episcopal Church." — Bishop S. L. Greene.) ". . . we go on record as supporting the Supreme Court decision. We agree that the 'separate but equal' principle is inadequate. . . .

All of our constituencies should cooperate with those local, regional and national agencies that seek to promote a sound and progressive program of action.

Such programs can be worked out in line of the practical demands of various situations.

We urge Christian people to rise above any 'hit back' tactics and to seek for thoughtful, mutual areas of understanding and action. Emotional and biased reactions of any type will not tend to promote creative and constructive solutions."

FROM THE CONGREGATIONAL CHRISTIAN CHURCH — June 1954. We recommend that local churches, where segregation has prevailed, move toward ways in which they and all churches can open their membership to all persons on a simple basis of faith and character, and that Congregational Christian colleges, agencies, associations, conferences and institutions practice non-segregation and non-discrimination in enrollment, employment, church extension and organization.

We call upon all Americans to undertake timely and tolerant implementation of the Supreme Court decision and that our Department of Race Relations and Council for Social Action carry forward such activities as will develop support for the Supreme Court Decision.

FROM THE DISCIPLES OF CHRIST — October 1954. BE IT RESOLVED — that we approve and commend the decision of the Supreme Court concerning segregation in the public schools, and

. . . that we call upon our churches, our agencies, and our institutions, to reexamine themselves in light of the implications of Christ's Gospel and to initiate and encourage voluntary, racially inclusive, community groups to plan for full compliance with the Gospel of Christ, as well as definite techniques for implementation within their own bodies

. . . that we likewise urge our churches, our agencies, and our institutions in a spirit of reconciliation to teach forbearance, patience and generosity on both sides as we attempt to work out the problem of the Disciples of Christ and racial segregation.

FROM THE GENERAL CONFERENCE OF THE CHRISTIAN METHODIST EPISCOPAL CHURCH — May 1954. We commend the Supreme Court of the United States for its historic, its just and its inevitable decision as a fair and just one; and that we all unite in an effort to secure for all people alike the fullest and richest blessing under what we regard to be the most epochal and significant decision rendered by our Supreme Court since the days of Reconstruction.

FROM THE METHODIST CHURCH

The Council of Bishops of the Methodist Church — November 18-21, 1954. The historic decision of the Supreme Court abolishing segregation in the public schools system is in keeping with the attitudes of the Methodist Church. In our official pronouncements, including the Social Creed and the Episcopal address adopted by the 1952 General Conference, our position has been clearly stated.

The Supreme Court recognizes that such a ruling brought with it difficulties of enforcement, and therefore made provision for sufficient time to implement its decision. The declaration of the decision was made in the magnificent home of the Supreme Court in Washington, but the ultimate success of the ruling will be determined in the hearts of the people of the nation. Thus the church is furnished with an unequaled opportunity to provide leadership during this period in support

of the principles involved in the action of the court.

We accept this responsibility, for one of the foundation stones of our faith is the belief that all men are brothers, equal in the sight of God. In that faith we declare our support of the ruling of the Supreme Court.

The Woman's Division of Christian Service — May 1954. We affirm anew our determination to work with greater urgency to eliminate segregation from every part of our community and national life and from the organization and practice of our own church and its agencies and program. We rejoice that the highest tribunal of justice in this land, the Supreme Court of the United States, proclaimed on May 17, 1954, that segregation in public education anywhere in this nation is an infringement of the Constitution and a violation of the Fourteenth Amendment.

We accept our full Christian responsibility to work through church and community channels to speed the process of transition from segregated schools to a new pattern of justice and freedom.

FROM THE NATIONAL BAPTIST CONVENTION OF THE U.S.A., INC. — 1954. According to Christ and Paul there can be no question of race relations, because there is only one race, the human race. Man himself has divided the race on the basis of color.

If man would only stop worrying about petty differences and concentrate on likenesses, there would be no race problem. The problem is not really race relations, but human relations.

Segregation in the church of God is the ugliest thing in the religious world, and a disgrace to a Christian nation.

FROM THE PRESBYTERIAN CHURCH IN THE UNITED STATES — 1954. Having in mind the recent decision by the Supreme Court of the United States concerning segregation, the Assembly commends the principle of the decision and urges all members of our churches to consider thoughtfully and prayerfully the complete solution of the problems involved. It also urges all of our people to lend their assistance to those charged with the duty of implementing the decision, and to remember that appeals to racial prejudices will not help but hinder the accomplishment of this aim.

FROM THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA — 1954. We urge all Christians to assist in preparing their communities psychologically and spiritually for carrying out the full implications of the Supreme Court decision.

We call upon the members of our churches to cooperate with civic organizations, neighborhood clubs and community councils as effective means for the accomplishment of racial integration in the public school system and to remember that integration must be indivisible in character, insisting that teachers as well as pupils be accorded full opportunity within the school system on the basis of interest, ability, and merit, without reference to race.

FROM THE PROTESTANT EPISCOPAL CHURCH — Department of Christian Social Relations, Province of Suwanee, 1954. The Conference of Christian Life

and Work of the Department of Christian Social Relations in the Province of Suwanee (fourth Province) of the Protestant Episcopal Church in the United States of America, in the meeting assembled, May 18, 1954, agree as a group that the decision of the Supreme Court outlawing segregation in the public schools is just and right.

Be it therefore resolved — that we go on record urging our public authorities to give proper support and directions toward putting this ruling into effect as best manifests of our Christian heritage. . . . We urge all church people sincerely and courageously in the light of the teachings of our Lord and Master, Jesus Christ, to examine their own responsibilities in seeing that this ruling is accepted in each community with calm quiet consideration and support.

FROM THE SOUTHERN BAPTIST CONVENTION — June 1954. In light of the recent decision handed down by the Supreme Court of our nation, declaring segregation of the races to be unconstitutional and in view of the position of this convention in adhering to the basic moral principles of our religion as they apply in race relations, we recommend:

That we recognize the fact that this Supreme Court decision is in harmony with the Constitutional guarantee of equal freedom to all citizens, and with the Christian principles of equal justice and love for all men.

We commend the Supreme Court for deferring the applications of the principle both as to time and procedure until the nation shall have had time to work out methods by which the transitions from the present practice may be effected.

We urge Christian statesmen and leaders in our churches to use their leadership in positive thought and planning to the end that this crisis in our national history shall not be made the occasion for new and bitter prejudices, but a movement toward a united nation, embodying and proclaiming a democracy that will commend freedom to all peoples.

FROM THE UNITED LUTHERAN CHURCH IN AMERICA . . . Evil tensions and injustices resulting from racial and cultural practices must be faced before God. The unacknowledged sins of pride, fear, injustice and hatred have added a great moral peril to our present situation.

Men must learn in repentance to seek God's atoning grace and renewing spirit so that society may attain its true basis in God's order.

. . . Each Christian must realize his moral responsibility to God for his actions affecting his neighbor. Each must examine his actions in the light of God's commands. Each must learn to show respect to all men as children of God and render justice to those with whom he deals. This obligation is crucial today in relation to members of minority groups. . . .

Since the Church is the Body of Christ it must free itself from those cultural patterns of prejudice and discrimination which persist in our society and must manifest in its own life the principles and attitudes of Jesus. The Church must seek to be true to its own nature as a community of children of God inclusive of every race, nation, and class who confess Christ as Lord. . . .

Christians have special responsibilities as citizens to make society's law and practices conform to God's order. . . .

Most Rev. Robert E. Lucey, S.T.D., Archbishop of San Antonio, Texas: ". . . The day of racial injustice has passed. The day of Christ-like charity has arrived.

Henceforth no Catholic child may be refused admittance to any school maintained by the Archdiocese merely for reasons of color, race or poverty. Students applying to our schools who possess the necessary qualifications of morality and academic standing no longer may be denied a Christian education because of their color."

Most Rev. Albert L. Fletcher, Bishop of Little Rock, Ark.: ". . . But now the highest civil court in the land has judged segregation in public schools to be unconstitutional. This decision clears the way legally for the Church to act more freely in giving to all races the same benefits she is able to provide for the practice of their holy religion.

It is especially urgent that Catholic Negro children be admitted to any Catholic school available in places where there is no Catholic school especially for them. Hence every reasonable effort should be made by the pastor and people to make it possible for these children to attend a Catholic school of the place. . . .

Finally, let me remind some Catholics that persons of every race, creed and nation should be made to feel at home in every Catholic church. Every Catholic church is God's house, not only because it is dedicated to Him; not only because we pray and sing there in His honor; not even because we hear His gospel preached there. Every Catholic church is God's house in a more personal way — it is where He dwells, body and soul, in the Blessed Sacrament. He is the Host — we are the guests. All are His, not our, invited guests. Anyone who is good enough for Him to invite, certainly ought to be good enough for us to accept. His Church, you know, is catholic."

Most Rev. Vincent J. Waters, Bishop of Raleigh, N. C.: ". . . Beginning with the Fall semester of 1954, our Catholic parochial high schools of the Diocese of Raleigh will register and accept for class work all Catholic high school students no matter to what race they belong, provided that they are Catholics and qualified for high school work."

". . . Open all facilities of our Catholic hospitals to Catholic Negroes, in any places where this has not been done already, and to non-Catholic Negroes as far as extra room may permit. Permit qualified Negro physicians and surgeons to take care of these patients whenever possible, especially by offering opportunities for work to Negroes to help solve their problems."

CATHOLIC INTERRACIAL COUNCIL: We are gratified with the clearness, completeness and unanimity of the decision of the United States Supreme Court in the school segregation cases.

This is a logical step in the expansion and perfection of American democracy. The next step is the creation and practice of community educational patterns consistent with the spirit and intent of the court decision.

We are confident that throughout the country thoughtful citizens will support with appropriate efforts his historic reaffirmation of the principle of equality of all men before the law.

FROM SYNAGOGUE COUNCIL OF AMERICA (coordinating agency for the Conservative, Reform and Orthodox branches of Judaism) :

The Synagogue Council of America greets with deep satisfaction the historic decision of the Supreme Court of the United States ending segregation in the public schools of America.

This decision is another expression of the Prophetic insistence that in the eyes of God all men are his children and therefore equal, regardless of their religion or race.

The sincere believer in the Fatherhood of God must believe in the brotherhood of man and consequently that what is basic in our neighbors is the color of his conduct, not his skin.

This epic pronouncement illumines again the great soul of America; it is conclusive repudiation of the Communist challenge to the genuineness of America's democratic avowals.

FROM B'NAI B'RITH — Passed by District 5, B'nai B'rith (seaboard states) in convention May 31, 1954, Daytona Beach, Fla.; passed by District 7, B'nai B'rith ("Deep South" states) in convention June 15, 1954, New Orleans, La.

WHEREAS, B'nai B'rith is dedicated to certain principles regarding our duty to mankind, and these principles and duties obtain though men differ in color and creed,

and WHEREAS, the Supreme Court has ordered that we initiate full acceptance of our fellow man in one of the basic institutions of American democracy — the public schools,

and WHEREAS, though such an adjustment will be difficult for some of us, we understand that, as Ben B'riths, we can do no less than the law demands because our faith has taught us that we are all children of God and that we shall accept one another as brothers,

and WHEREAS, B'nai B'rith, as the world's largest and oldest Jewish service organization, has responsibility for leadership and guidance of its members according to the principles of its great Order,

THEREFORE BE IT RESOLVED, that the delegates assembled at the 1954 annual convention of District Grand Lodge No. 5 of B'nai B'rith believe that the Court, the public schools and the people of this country are united in a common goal of equality of opportunity for all children. We have faith that, working together in a cooperative and democratic spirit, we can attain this goal by orderly and legal adjustment consistent with both religious and democratic ideals.

We pledge ourselves and petition all people to abide by the law as duly interpreted by the Supreme Court of the United States.

The Church, the World, and Race

By COLBERT S. CARTWRIGHT

Let us consider two pictures. The first picture is entitled "The World." The scene is the University of Alabama at Tuscaloosa. Autherine Lucy, 26-year-old Negro secretary, attends her first classes after being admitted as a student in obedience to a Federal court order. Demonstrations by the students immediately begin in protest against this Negro's presence on the campus.

A few days later violence reaches a peak when university officials escorting the Negro co-ed are cursed and struck with eggs, rocks and mudballs. The board of trustees of the university quickly meets and, as a safety measure, bars its first Negro student from classes until further notice.

The second picture is entitled "The Church." The scene is the city of Atlanta, Georgia, on a pleasant Sunday morning. A student at Morehouse College, Atlanta, decides to carry out an experiment by testing the genuineness of the "Welcome, everybody" invitations posted in front of the city's fine churches. He is a student for the Christian ministry and colored.

The ushers in the first church he visits ask him if he has not made a mistake and tell him of a colored church where he will be welcome. When he replies that he wishes to worship in their church that morning, an usher opens his coat, displays a police deputy's badge and tells him to move on.

At the second church the colored ministerial student enters, the usher says he will take him to the gallery for a seat. When the young man says he prefers to remain downstairs with the other worshipers, the usher escorts him to the very front row. There a pleasant and refined white lady and her young daughter smile a welcome.

At the end of the service the daughter remarks to him, "Wasn't that a fine sermon!" and the mother offers to introduce him to the minister who was greeting others at the front of the sanctuary. The minister is apparently quite natural and cordial in shaking hands and welcoming him.

But next day at the country club, discussion is excited, and the opinion generally held seems to be that Communists from outside the region have incited the student to this "communist" behavior.

These two pictures — the first of the world and the second of the church — remind us that the racial attitudes of church people are for the most part the same as the attitudes of the society in which Christians find themselves. The persons in the world who throw rotten eggs at a Negro girl have their counterpart in an usher who flashes his police deputy badge at a Negro attending a white congregation's worship service.

Should the church simply reflect the social attitudes of the community in which it finds itself?

The Rev. Mr. Cartwright, a native of Tennessee, is pastor of Pulaski Heights Christian Church, Little Rock, Ark. His article is reprinted from World Call.

Turning to the New Testament, one discovers that the early church considered the attitudes and the ways of the world to be the very antithesis to that for which it stood.

Be Transformed

Paul, writing to the little minority of Christians swallowed up in the sprawling city of Rome, counseled his fellow Christians, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect." (Romans 12:2)

Paul regarded the church as a body of persons who stood with God, as God's holy people on earth, against the ways of the world. He saw followers of Christ taking their firm stand with God against the prejudices and dehumanizing social customs of the day.

Said Paul to the church at Corinth, "Now we have received not the spirit of the world, but the spirit which is from God . . ." (1 Cor. 2:12) Being a follower of Christ inevitably sets a person apart from the general run-of-the-community attitudes.

The New Testament churches regarded themselves as earthly colonies of God's heavenly kingdom. Heaven was their home, their native land. For the time being they dwelt in a hostile country which was unsympathetic to their heavenly ideals and practices.

But within their colonies — the churches — they were free to put their ideals into practice immediately. Within their little compounds, surrounded by an unsympathetic society, they were free to practice the customs of their native land.

So the early church cut through the whole world's prejudices of race and culture within its own fellowship. Although the world made its fine distinctions between races and cultures and social levels, the church refused to do so.

In letter after letter — Romans, Galatians, Colossians — Paul reminds his churches that within the church the big distinctions of which the world makes much and deems important have no place. Typical are Paul's words to the church at Colossae, "Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." (Col. 3:11)

The message of the New Testament church to the church of our day is clear. In Christ's church there must be no distinctions made between white and Negro, crude and refined, educated and uneducated, healthy and unhealthy, but Christ is all, and in all. The church by its nature is blind to worldly distinctions.

Native

The church does not belong to the world but to God. This fact some time ago received dramatic utterance in the stumbling words of a native chieftain by the name of Jason on an island in the South Seas. He and his tribe — all Christians — had built a chapel commemorating the 1,600 Americans who fell in battle there.

As Jason presented the chapel to the American Army chaplain, he said, "We want tell you all people that we fella belong Solomon build this church because we want thank you. Now we give this church you. But this church no belong you and me. This church belong God!"

The tragedy of the church in the twentieth century is that it no longer thinks of itself as belonging absolutely and unquestioningly to God. The church has become infiltrated by the world in regard to racial attitudes.

We are living at a time in which the ungodly forces of prejudice are violently let loose. The issues in regard to racial desegregation of the public schools are so complex and so filled with satanic emotions that it is difficult for the sincere southern Christian to know what should be done in his own community.

Issues are muddled in the world, but there can be no comparable confusion in regard to the proper action for our churches to take. Looking to the New Testament church we know without question that our churches should not reflect the prejudices of our communities. Our churches must be different.

The crisis in our southern communities inevitably thrusts a crisis upon our churches. Our churches are facing the test as to whether we shall simply be mirrors of our communities' prejudices or whether we shall regard ourselves as colonies of heaven expressing in our own fellowship something of that brotherhood which is like to that above.

There are many ways a church can set itself apart from its community's prejudices and racial animosity. No two churches need make the same approach. It is important to remember that there is no room in Christian charity for our judging one another.

Yet one thing is certain. Our churches will have missed their calling if they do not vitally witness to brotherhood among the races in their own fellowships as they confront the prejudices of their communities.

Our Responsibility

(This resolution was signed by 17 members of the faculty of the Duke University School of Divinity.)

We, the undersigned members of the faculty of the Duke University Divinity School, are conscious of our responsibility, in company with similar faculties elsewhere, for interpreting the Christian faith and its implications for every area of human life. In particular, we are convinced that our Lord recognized no barriers of race which are not wholly transcended within the community of faith, and that in this community there can be, as the Apostle Paul affirmed, "neither Jew nor Greek, . . . neither bond nor free" but only "one man in Christ Jesus."

In recognition of this truth, the major denominations of our country have issued pronouncements condemning segregation in principle and suggesting ways by which it may be overcome. The great majority of theological seminaries in the South as well as the North are now desegregated . . .

In view of the clear meaning and intent of the Christian gospel, to which our Churches bear increasing witness by word and deed, we are obliged to acknowledge, with deep trouble of spirit, that the admissions policy of our own institution does not accord with this aspect of the gospel as we understand and teach it. We therefore wish publicly to affirm what, for several years, has been a matter of official faculty minute, namely, our eagerness to admit suitably qualified applicants to regular course of theological study without restriction of race. We look hopefully and prayfully to the proper authorities of the University for enabling action pursuant to this end.

. . . Unquote

Noteworthy quotes from the press and periodicals

"One in origin, nature and destiny. That, I think, summarizes the underlying thoughts of all Christian thinking regarding the understanding of human relations between one group and another, between one nation and another, between one race and another."—Archbishop Joseph F. Rummel of New Orleans in a speech before the annual convention of the Christian Family Movement.

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"We are concerned, actively concerned (about the mobs in western Kentucky). From what we have seen and experienced we know that a mob has no compassion on the innocent. We receive unfriendly letters from anonymous church members. We are having harsh things said to us by members of our comgregations. Nevertheless our message to the churches in western Kentucky is: 'Be faithful . . . He who has an ear, let him hear what the Spirit says to the churches' (Rev. 2:10, 29)."—The Reverends C. Sumpter Logan and Theodore A. Braun in *The Christian Century*.

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"It is the responsibility of the churches to preach without ceasing that bigotry not only is un-Christian, it is anti-Christian . . . It is up to every citizen to speak out in anger, in his own home town whenever the Klan marches and the crosses burn. The hatred the Klan has kindled from time to time is dying. With resolution and out-spoken opposition, Americans can stamp out the flames forever."—From an editorial in the St. Petersburg, Florida, *Times*.

"As a religious teacher in an elementary school, I consider integrated education preferable to, and more reasonable than, segregated education . . . I try to teach the story of the Creation, that all human beings are descended from the same first parents. I try to teach the great commandment: 'Thou shalt love thy neighbor as thyself.' I try to teach the Fatherhood of God and the brotherhood of man. Around these three fundamental Christian doctrines there would rise a great big question mark if I also tried to teach the justification of racial segregation."—Sister M. Consuela, O. Carm., Saint James Major School, New Orleans, Louisiana.

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"What is needed now is more men and women of good will to unite with others already in organized groups such as the councils on human relations (interracial) and to work with all constructive programs for a better situation. Too many of the whites in power express only a demand to retain the present segregation instead of discerning that a different gradual development is possible, even under the shadow of the court's decision. It is written that Nero fiddled while Rome burned. Perhaps many of the people of our nation are fiddling or straddling while history is being made."—A. R. Mead, Gainesville, Florida, in *The Christian Century*.

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"Negroes would be the greatest supporters of States' Rights if they could get some rights in the states."—Roy Wilkins, executive secretary, National Association for the Advancement of Colored People.